

PRO-SLAVERY MINISTERS IN ENGLAND.

We think it must be rather annoying to great men, to be handled as our pro-slavery ministers are in England. Though the Allied endorsed them, the people and public sentiment will not. The following will show something of the style of feeling there. How Dr. Peck, Rev. J. Emery and Rev. J. Webster, could represent that they were not connected with the pro-slavery Church, is more than we can understand. For us to make such statements would be falsehood. Mr. Lively, to whom the latter part of the article alludes, is personally known to us, and though he once pretended to be an abolitionist, we know him to be one of the meanest oppressors in the country.

From the Christian (Jersey, Eng.) Penny Record.

AMERICAN SLAVERY.

To the Rev. Robert Newman, D. D., Wesleyan Minister, Massachusetts.

REV. SIR: I perceive by the Watchman of the 5th inst., that you made a motion for the reception into the British Conference of the Rev. Dr. Peck, the Rev. J. Emery, and the Rev. J. Webster, ministers of the Methodist Episcopal Church, (North,) United States; and in so doing you stated that you had inquired of the said ministers, and that they had all declared themselves to be non-slavery men. Of the sentiments of these gentlemen as individuals, on the great question of Slavery, I am ignorant; but I assert that they stand in a pro-slavery position in coming to this country; and for this simple reason: They are in connection with a pro-slavery Church, notwithstanding the result of your inquiry to the contrary. I cannot for a moment suppose that you are ignorant of the true state of the Methodist Episcopal Church, in reference to the anti-slavery cause. I may refer you, however, to the fact, that the Church North never expelled the South; but that the great portion of the South withdrew from the North. Kentucky and Maryland, (slaveholding States) remained with the Northern branch of the Church, and these men-stealers, to this hour, are in full fellowship with the Church North, with which these gentlemen are connected. I ask you, leaving the strong pro-slavery sentiment of the Northern clergy generally out of the question, can these men honestly come here as true abolitionists, or are the British and Irish Methodist Conferences free from guilt in holding fellowship with these men or their Church, so long as slavery remains in it? But, for this, you and your Church must answer to God.

When you were in Dublin, at the Irish Conference, in July last, I heard you state at a missionary meeting, that the Rev. William Lively from Providence Conference, (Rhode Island) who was then present, and moved a resolution, was not connected with slavery, directly or indirectly, or he would not be there. This was a good sentiment to get out, for it recognized the principle, for which I have been contending:—No Fellowship with Slaveholders. But I thought, at the time, it was a very extraordinary statement. You must have been in ignorance on the subject, or have taken advantage of the ignorance of the people as regards their knowledge of Mr. Lively. Not a few, however, saw that it was—Lively v. Newton. Mr. Lively proved himself, on the platform, un-sound. He stated that he regretted the division in the Church; but as the South (the slaveholders) had taken upon themselves to separate, let them bear the responsibility. Here we see this supposed Anti-Slavery man, regrets the withdrawal of the men-stealers. After hearing such statements, the following was issued as a handbill, and was circulated amongst the members of Conference and congregations. A copy was also enclosed to yourself, the President, (Rev. J. Stanley), and the Rev. John Lomas:—

THE METHODISTS AND SLAVERY.

As the Rev. William Lively, a member of the Methodist Episcopal Church of the United States, and connected with the Providence (Rhode Island) Conference, is now in Dublin, this must call for suitable opposition to inform the Methodist Conference now in session, by the gentlemen has been so warmly received, of some particulars connected with the true position of that portion of the Christian Church, with which he is identified, towards the anti-slavery cause. For this purpose the following extract is given from the Essex Transcript, a newspaper published in the free State of Massachusetts:—

"Many simple minded people (among whom I confess myself included,) really supposed that the late separation of the Methodist Episcopal Church into two parts, the one the 'Church South,' and the other the 'Church North,' was a moral as well as geographical division; and that the northern section was to be, nominally at least, an anti-slavery church. But the action of the Baltimore Conference, which adhered to the 'Church North,' has undeceived me in this respect. That body has unanimously adopted the following resolution, which must have been appropriately drawn up by Hope M. Slater, the great negro-trading Methodist of Baltimore:—

Resolved, That this Conference disclaims having any fellowship with abolitionism. On the contrary, while it is determined to maintain its well known and long established position, by keeping the travelling preachers composing its own body free from slavery, it is also determined not to hold connection with any ecclesiastical body that shall make non-slaveholding a condition of membership in the Church; but to stand by and maintain the discipline as it is."

It will thus be seen that the only restriction upon slaveholding in one of the largest Conferences of the 'Anti-Slavery Church North,' is confined to 'travelling preachers.' Local preachers, class leaders, stewards, and any and all members of the church may buy, sell, whip, and torture negroes to any extent whatever. The vilest negro trader in Baltimore may take his seat at the communion table unrebuked."

But I may be told that this is the action, after all, of but one Conference, and that the great body, especially here in the North, are sound on the subject of the abolition. Sorry am I to be compelled to state the fact, that the last meeting of the Rhode Island Conference endorsed the Baltimore Resolutions as follows:

Resolved, by the Providence Conference of the Methodist Episcopal Church in Conference assembled, That while we regret certain allusions in the resolutions of the late Baltimore Conference, we nevertheless consider the position assumed by that body in relation to slavery, especially as defined in its Pastoral Address, as exceedingly judicious, and the best for the Church and the slave, possible, under existing circumstances.

Resolved, That the prudent, but decided stand taken by the Baltimore Conference on the subject of slavery at the last General Conference, and its present determination to prevent the introduction of that great evil into its ministry, entitle it to the grateful regard of this Conference, and justify the hope that the memorable role in the House of Representatives, in relation to the anti-slavery cause, will, in due time, disappear under the social and evangelical influences now affecting it."

In view of this and other facts of a similar nature, I have no longer a shadow of doubt that the nominal Churches of the United States are in deed and truth the bulwarks of slavery. They stand between it and the reforming spirit of the age. They pervert the Gospel of Liberty, and torture it into a defence and sanction of slavery. Is it not time for every friend of God and man to speak out in regard to their criminal position?"

Not having such plain matter of fact before you, I conceive it will take even your logical powers to show how such conduct can be considered consistent with truth and justice. In holding fellowship with the M. E. Church, North, you not only are you bound to receive to your pulpits and communion the members of the men-stealing Baltimore Conference? Nay, but you have already done so: inasmuch as you have received the men who endorsed the infamous Baltimore resolutions. You say as do all the preachers, "These men are from free States and Conferences, that do not hold slaves." Then you stand in this position,—you will not hold fellowship with the thief in person, but you have no objection to hold fellowship with the thief's companion, and be partner in his wickedness. This is an important matter. Three millions of souls, for whom Christ died, are in worse than Egyptian bondage, not only to learn the name of Jesus, but God who made them, and many of them under the cruel lash of the Methodist class-leaders. Reflect upon your position; and say to the North as you have said to the South,—"NO FELLOWSHIP WITH SLAVEHOLDERS!"—I am, Reverend Sir, Yours respectfully,

W. SHORTT.

Dublin, 15th August, 1846.

OHIO CONFERENCE—M. E. CHURCH PRO-SLAVERY.

BROTHER LEE: There have been great efforts made in these parts, by members of the above named Conference, to prove that the M. E. Church is now free from the sin of slavery, since the division; when that effort failed, the next was to make her membership believe, that every effort was being made to expel from the poles of the church every slaveholder, and there are at this time, hundreds in Ohio, who believe that the next General Conference will sweep from the Church every slaveholder.

No longer ago than last winter they had, in this way, what they are pleased to call a revival of the religion of Christ; well, as this is somewhat of an anti-slavery place, they were very anti-slavery. While the meeting was in progress some of our Wesleyans attended and were called upon to pray for those who were said to be seeking religion. As a matter of course they complied with the invitation, and while they were engaged praying for those at the bench, they could not forget those who were mourning in the cotton field or rice swamp, groaning under the sting of the task-master's lash. Well, it caused some excitement in the camp, and one of the preachers remarked that the conversion of one soul was of more importance than the freedom of every slave in these United States. Another remarked that he wished it distinctly understood that we were as much opposed to slavery as the Wesleyan brethren, and were pretty near clear from slavery, and we do not intend to rest till we get every slaveholder out of the church; we have but a few left, and they are in the Baltimore Conference, and we will soon have them out. And here I wish to remark that this has been the course pursued in Ohio, by members of the M. E. Church, North, and they have affirmed that the church would soon be free from slavery. Well, I have heard it said that if you give some men rope enough they will hang themselves, and so it has happened in this case.

This Conference has just closed its session, and while they were in session they had to test their anti-slavery principles. I have understood by the members of the Erie Conference, sent a resolution to this Conference, for its concurrence, praying the next General Conference, so to alter the general rules as to make non-slaveholding a test of membership. When I heard of that resolution being before the Conference, my mind began to reflect what has been the cry about the M. E. Church in Ohio being much opposed to slavery, and I said to myself, surely that preacher in charge, that is referred to above, who said that the M. E. Church is as much opposed to slavery as our Wesleyan brethren, and that he intended not to rest till every slaveholder is out of the Church; I said, surely that man could not vote against that all-important resolution that was asking for the very thing that they had been crying about. But let and behold! when interrogated him, and also some of his brethren in reference to how they voted, they said, we voted against the resolution. I am told by members of the Conference that the resolution, when it was taken by a rising vote, was lost, by 130 to 5. I must confess that I am somewhat surprised, that it failed, but that only five voted for it, affords the great cry that has been made through the length and breadth of the land, that we will soon be free from the foul blot of slavery. Five, yes, only five members in the Ohio Annual Conference of the Methodist Episcopal Church, who are willing to vote a man-stealer out of the church of God. The M. E. Church acts from policy, and not from principle, on the question of slavery, and it is to be feared that Methodism is on the very verge of becoming a system of policy instead of standing upon and acting out the pure and uncompromising principles of the gospel. Its course on the subject of slavery since the year 1800, has been one of policy. The Methodist E. Church argue (by their acts) that it is the best policy to let slavery alone, for they do nothing, they think they can do the greatest amount of good.

Human governments may resort to measures of policy, but the church of God should not. The policy of the church should be to stick to the spirit and principles of the gospel, which cannot compromise with sin.

Yours for pure principles and correct action, B. TRESENDER.

Jamestown, O., Sept. 1846.

From the same.

A. B. C. F. M.—SLAVERY AND POLYGAMY. DEAR BROTHER LEE: We have had a great gathering in the City of Elm's this week. The 37th Annual Meeting of American Board of Commissioners for Foreign Missions, commenced on Tuesday, the 8th inst., at 4 o'clock, P. M.

About a thousand strangers, members of the Board, &c., were present, from different parts of the Union.

The meeting throughout was a mournful exhibition of sympathy and time-serving. In none of the prayers offered, (and they were many) was any mention made of the poor slaves, the legalized heathen of our own free land! Several memorials and petitions were presented on Slavery and polygamy and referred to a committee of which Chancellor Walworth, of your State, was chairman. This committee deferred presenting their report till the last morning of the session, thus intending to prevent these subjects from being discussed. The report stated that the Committee still adheres to the opinions on the subject of slavery, set forth in the resolutions adopted at the Annual Meeting of 1845, and think that *nothing* can arise from a further discussion of the subject."

On polygamy the Report gave information that at least one person having two wives, had been admitted into membership in one of the Mission Churches, under the direction of the Board, and continued to live with both of these women until the day of his death. The Executive Committee had been advised on the matter, but refused to take any action, or give any specific advice. The Chairman of the committee, Dr. Anderson, did not think that the Scriptures anywhere specially forbid Polygamy!! The Committee recommended that the Board take no action on the subject!

Objections were made to this part of the Report, by Rev. Messrs. Perkins, Cass, and Patton, and Dr. Dwight, Bacon, and Hawes, upon the ground that it left the bars still down, and they wanted the Board to put the bars up and keep them up. Upon motion, the subject was committed to Chancellor Walworth, Dr. Goodrich, and Dr. Humphrey to prepare a report, which would harmonize conflicting opinions; their time being limited to 20 minutes. Upon its expiration the Committee came in, and offered a report much the same as the previous one, and declaring that "the subject did not demand the present action or consideration of the Board," which report was unanimously approved. So polygamy may continue to be admitted by the churches at the discretion of the missionaries. Have not the American Board clearly shown themselves to be corrupt and anti-scriptural in their action?

While sitting, and listening to their deliberations the words of the poet came forcibly to my mind:—

"Paid hypocrites who turn Judgment aside, and rob the Holy Book Of its high words of truth which search and burn, In warning and rebuke. Your glory and your might Shall perish, and your very names shall be Vile, and rot before all the people in the light Of a world's liberty."

Can any consistent Christian give a cent of his or her money to support the Missions of the American Board? Yours &c., J. HARDY.

New Haven, Ct., Sept. 12th, 1846.

FREEDOM VS. SLAVERY.—Oliver Oldschool, writing from Washington for the United States Gazette, and the memorable role in the House of Representatives, excluding Slavery forever from Mexico, has the following cheering remarks:—

"The division which took place last night in the Locofoco party, when the proposition to prohibit slavery from ever being established in any territory to be acquired from Mexico, was the cause of much heart-burn and some hard words between the Northern and Southern Locos, and served to widen the breach which has been gradually forming between them during the present session. It was a most refreshing spectacle to behold the Representatives of New York and New England voting together for the first time in an age. Many of the prominent Locos of the North did not hesitate to declare that they would never again vote to add one foot of slave territory to the United States; that it was the purpose of the South to rule the North, but that it should not be done."

THE LIBERATOR.

From the True Wesleyan. We have great pleasure in complying with the wishes of Capt. Hannum, of the brig Ottoman, by laying his letter before our readers:

Editors of the Liberator.—In my own native city, a refugee from the fury of the Abolitionists, I address you on a grave subject, though it has placed me in the midst of many a conical and ludicrous before our readers:

I cleared at your port on the 9th, and sailed on the 10th of August, in command of the brig Ottoman, for Boston. Seven days ago, a mulatto slave was found secreted in the fore peak, I kept a look-out at the mast-head, in the hope of finding some vessel by which to send him back, but unfortunately did not succeed; kept on my way, and arrived at Boston light at 2 on the morning of the 24th. Here I placed the runaway on board of a pilot-boat for safe keeping till 4 A. M., the next day, when I arrived from town according to agreement, and took the darkey in my boat, which contained, besides myself, a trusty friend, a boy of sixteen and his mother. I was to be at the wharf in town, I was to wait the boat Niagara, to sail next day for New Orleans. That night an entirely gale commenced, and next day no Niagara came. Unable to weather it any longer in the lower harbor, I kept her away for Spectacle Island. There, as it looked would have it, while taking "a drop of consolation" at the hotel, the negro gave me the slip, and with the boat sailed for South Boston Point; post haste we followed in another boat, but he landed about ten minutes ahead. We took after him, through cornfields and over fences, till finally, after a chase of two miles, I secured him just as he reached the bridge. Accusing him of theft, I marched him, arm in arm, towards the Point, followed by a crowd of men and boys—a friend came up with a team, when I drove to the Point, and we took to our boats and were off.

The news of the escape and capture spread through the city—officers were despatched in all directions—\$100 reward was offered for the 'kidnapper-captain and pirate-boat Warren.' That night we lay at anchor under Lovell's Island—the next morning we were dived not venture far. Out of water and provisions, I beat down to the outer island in the harbor, (an uninhabited pile of barren rocks,) landed with the darkey and boy, and sent my companions to town for supplies and another boat, while we remained hid in the gullies of the rocks. They returned at night with "Visitors," the fastest sailors that I have seen, and so hotly were they pursued in town, that the only refreshments they were enabled to obtain were gin and crackers, and on these we subsisted during the remainder of the expedition. We now stood for sea, and waited for the Niagara till 2 P. M., the next day, (the 12th,) when she came out in tow of a steamer. I put him on board as the steamer's crew, giving Capt. Hannum's name, and the whole affair. No sooner did I get the boat than I discovered a steamer lurking directly for us. Knowing she could close but one, I steered a course opposite to the Niagara, till the steamer came up and ordered me to heave to; this for some time I refused to do, wishing to delay them as long as possible, in order to give the Niagara a chance to get clear. Bayonets glistened in all parts of the steamer, and there were every line, crying out, "Run him down!" Fire into him! After this was hushed, and I had brought them to terms of civility, I have to, and received on board two officers, who examined the craft; not finding the objects of their search, they went on board the steamer, and put off for the Niagara, and I wasted too much time with me—the Niagara was well out to sea, with a fine breeze. The abolitionists, after chasing her a few miles, became sea-sick, and commenced casting up their accounts; the balance was in favor of returning home, and back they went, to wreak their vengeance on your humble servant—humble enough, God knows, though I am a fugitive from the law.

Stigmatised as a slave-stealer at the South—branded as a kidnapper at the North—my situation is any thing but enviable. The journals here are bitter against me, and accuse me of interested motives. On the contrary, with a hundred dollars reward against me, I have been obliged to spend a like sum in order to re-ship the negro to his master. J. H. Pearson, Esq., a merchant of this city, well known for his integrity, is the owner of the Niagara and Ottoman, and sanctions my proceedings. This is my lengthy story; lay it before your readers, that they may know we are not all abolitionists, and that the reputation of our beautiful city may not suffer through their disgraceful proceedings.

Very respectfully yours, gentlemen,

JAMES W. HANNUM, Master brig Ottoman.

From the same.

A. B. C. F. M.—SLAVERY AND POLYGAMY. DEAR BROTHER LEE: We have had a great gathering in the City of Elm's this week. The 37th Annual Meeting of American Board of Commissioners for Foreign Missions, commenced on Tuesday, the 8th inst., at 4 o'clock, P. M.

About a thousand strangers, members of the Board, &c., were present, from different parts of the Union.

The meeting throughout was a mournful exhibition of sympathy and time-serving. In none of the prayers offered, (and they were many) was any mention made of the poor slaves, the legalized heathen of our own free land! Several memorials and petitions were presented on Slavery and polygamy and referred to a committee of which Chancellor Walworth, of your State, was chairman. This committee deferred presenting their report till the last morning of the session, thus intending to prevent these subjects from being discussed. The report stated that the Committee still adheres to the opinions on the subject of slavery, set forth in the resolutions adopted at the Annual Meeting of 1845, and think that *nothing* can arise from a further discussion of the subject."

On polygamy the Report gave information that at least one person having two wives, had been admitted into membership in one of the Mission Churches, under the direction of the Board, and continued to live with both of these women until the day of his death. The Executive Committee had been advised on the matter, but refused to take any action, or give any specific advice. The Chairman of the committee, Dr. Anderson, did not think that the Scriptures anywhere specially forbid Polygamy!! The Committee recommended that the Board take no action on the subject!

Objections were made to this part of the Report, by Rev. Messrs. Perkins, Cass, and Patton, and Dr. Dwight, Bacon, and Hawes, upon the ground that it left the bars still down, and they wanted the Board to put the bars up and keep them up. Upon motion, the subject was committed to Chancellor Walworth, Dr. Goodrich, and Dr. Humphrey to prepare a report, which would harmonize conflicting opinions; their time being limited to 20 minutes. Upon its expiration the Committee came in, and offered a report much the same as the previous one, and declaring that "the subject did not demand the present action or consideration of the Board," which report was unanimously approved. So polygamy may continue to be admitted by the churches at the discretion of the missionaries. Have not the American Board clearly shown themselves to be corrupt and anti-scriptural in their action?

While sitting, and listening to their deliberations the words of the poet came forcibly to my mind:—

"Paid hypocrites who turn Judgment aside, and rob the Holy Book Of its high words of truth which search and burn, In warning and rebuke. Your glory and your might Shall perish, and your very names shall be Vile, and rot before all the people in the light Of a world's liberty."

Can any consistent Christian give a cent of his or her money to support the Missions of the American Board? Yours &c., J. HARDY.

New Haven, Ct., Sept. 12th, 1846.

FREEDOM VS. SLAVERY.—Oliver Oldschool, writing from Washington for the United States Gazette, and the memorable role in the House of Representatives, excluding Slavery forever from Mexico, has the following cheering remarks:—

"The division which took place last night in the Locofoco party, when the proposition to prohibit slavery from ever being established in any territory to be acquired from Mexico, was the cause of much heart-burn and some hard words between the Northern and Southern Locos, and served to widen the breach which has been gradually forming between them during the present session. It was a most refreshing spectacle to behold the Representatives of New York and New England voting together for the first time in an age. Many of the prominent Locos of the North did not hesitate to declare that they would never again vote to add one foot of slave territory to the United States; that it was the purpose of the South to rule the North, but that it should not be done."

to secure the few runaways that may accrue themselves on board our northern ships, laying the captains liable to imprisonment and our vessels to seizure, to pay for them. There is no philanthropy held out towards our ship-masters who may be innocently caught with a secreted slave; but it is very philanthropic to steal the property of our southern neighbors, and have our white citizens imprisoned in exchange. I do not envy your feelings, to promulgate such a creed. But to return to your remarks, "I am the only person who would have advised sending the slave back"—if you will do me the favor to be on Change, my day, from half-past one to two o'clock, I will take the voice of those assembled, to ascertain if I am the only one. If I mistake not, you will find the response of five to one, that they would have done likewise, placed in a similar situation. Until you do this, or make some other demonstration of your error, I shall consider you a libeller.

I am respectfully,

JNO. H. PEARSON.

Boston, Sept. 11, 1846.

Editors of the Liberator.

I cleared at your port on the 9th, and sailed on the 10th of August, in command of the brig Ottoman, for Boston. Seven days ago, a mulatto slave was found secreted in the fore peak, I kept a look-out at the mast-head, in the hope of finding some vessel by which to send him back, but unfortunately did not succeed; kept on my way, and arrived at Boston light at 2 on the morning of the 24th. Here I placed the runaway on board of a pilot-boat for safe keeping till 4 A. M., the next day, when I arrived from town according to agreement, and took the darkey in my boat, which contained, besides myself, a trusty friend, a boy of sixteen and his mother. I was to be at the wharf in town, I was to wait the boat Niagara, to sail next day for New Orleans. That night an entirely gale commenced, and next day no Niagara came. Unable to weather it any longer in the lower harbor, I kept her away for Spectacle Island. There, as it looked would have it, while taking "a drop of consolation" at the hotel, the negro gave me the slip, and with the boat sailed for South Boston Point; post haste we followed in another boat, but he landed about ten minutes ahead. We took after him, through cornfields and over fences, till finally, after a chase of two miles, I secured him just as he reached the bridge. Accusing him of theft, I marched him, arm in arm, towards the Point, followed by a crowd of men and boys—a friend came up with a team, when I drove to the Point, and we took to our boats and were off.

The news of the escape and capture spread through the city—officers were despatched in all directions—\$100 reward was offered for the 'kidnapper-captain and pirate-boat Warren.' That night we lay at anchor under Lovell's Island—the next morning we were dived not venture far. Out of water and provisions, I beat down to the outer island in the harbor, (an uninhabited pile of barren rocks,) landed with the darkey and boy, and sent my companions to town for supplies and another boat, while we remained hid in the gullies of the rocks. They returned at night with "Visitors," the fastest sailors that I have seen, and so hotly were they pursued in town, that the only refreshments they were enabled to obtain were gin and crackers, and on these we subsisted during the remainder of the expedition. We now stood for sea, and waited for the Niagara till 2 P. M., the next day, (the 12th,) when she came out in tow of a steamer. I put him on board as the steamer's crew, giving Capt. Hannum's name, and the whole affair. No sooner did I get the boat than I discovered a steamer lurking directly for us. Knowing she could close but one, I steered a course opposite to the Niagara, till the steamer came up and ordered me to heave to; this for some time I refused to do, wishing to delay them as long as possible, in order to give the Niagara a chance to get clear. Bayonets glistened in all parts of the steamer, and there were every line, crying out, "Run him down!" Fire into him! After this was hushed, and I had brought them to terms of civility, I have to, and received on board two officers, who examined the craft; not finding the objects of their search, they went on board the steamer, and put off for the Niagara, and I wasted too much time with me—the Niagara was well out to sea, with a fine breeze. The abolitionists, after chasing her a few miles, became sea-sick, and commenced casting up their accounts; the balance was in favor of returning home, and back they went, to wreak their vengeance on your humble servant—humble enough, God knows, though I am a fugitive from the law.

Stigmatised as a slave-stealer at the South—branded as a kidnapper at the North—my situation is any thing but enviable. The journals here are bitter against me, and accuse me of interested motives. On the contrary, with a hundred dollars reward against me, I have been obliged to spend a like sum in order to re-ship the negro to his master. J. H. Pearson, Esq., a merchant of this city, well known for his integrity, is the owner of the Niagara and Ottoman, and sanctions my proceedings. This is my lengthy story; lay it before your readers, that they may know we are not all abolitionists, and that the reputation of our beautiful city may not suffer through their disgraceful proceedings.

Very respectfully yours, gentlemen,

JAMES W. HANNUM, Master brig Ottoman.

From the same.

A. B. C. F. M.—SLAVERY AND POLYGAMY. DEAR BROTHER LEE: We have had a great gathering in the City of Elm's this week. The 37th Annual Meeting of American Board of Commissioners for Foreign Missions, commenced on Tuesday, the 8th inst., at 4 o'clock, P. M.

About a thousand strangers, members of the Board, &c., were present, from different parts of the Union.

The meeting throughout was a mournful exhibition of sympathy and time-serving. In none of the prayers offered, (and they were many) was any mention made of the poor slaves, the legalized heathen of our own free land! Several memorials and petitions were presented on Slavery and polygamy and referred to a committee of which Chancellor Walworth, of your State, was chairman. This committee deferred presenting their report till the last morning of the session, thus intending to prevent these subjects from being discussed. The report stated that the Committee still adheres to the opinions on the subject of slavery, set forth in the resolutions adopted at the Annual Meeting of 1845, and think that *nothing* can arise from a further discussion of the subject."

On polygamy the Report gave information that at least one person having two wives, had been admitted into membership in one of the Mission Churches, under the direction of the Board, and continued to live with both of these women until the day of his death. The Executive Committee had been advised on the matter, but refused to take any action, or give any specific advice. The Chairman of the committee, Dr. Anderson, did not think that the Scriptures anywhere specially forbid Polygamy!! The Committee recommended that the Board take no action on the subject!

Objections were made to this part of the Report, by Rev. Messrs. Perkins, Cass, and Patton, and Dr. Dwight, Bacon, and Hawes, upon the ground that it left the bars still down, and they wanted the Board to put the bars up and keep them up. Upon motion, the subject was committed to Chancellor Walworth, Dr. Goodrich, and Dr. Humphrey to prepare a report, which would harmonize conflicting opinions; their time being limited to 20 minutes. Upon its expiration the Committee came in, and offered a report much the same as the previous one, and declaring that "the subject did not demand the present action or consideration of the Board," which report was unanimously approved. So polygamy may continue to be admitted by the churches at the discretion of the missionaries. Have not the American Board clearly shown themselves to be corrupt and anti-scriptural in their action?

While sitting, and listening to their deliberations the words of the poet came forcibly to my mind:—

"Paid hypocrites who turn Judgment aside, and rob the Holy Book Of its high words of truth which search and burn, In warning and rebuke. Your glory and your might Shall perish, and your very names shall be Vile, and rot before all the people in the light Of a world's liberty."

Can any consistent Christian give a cent of his or her money to support the Missions of the American Board? Yours &c., J. HARDY.

New Haven, Ct., Sept. 12th, 1846.

FREEDOM VS. SLAVERY.—Oliver Oldschool, writing from Washington for the United States Gazette, and the memorable role in the House of Representatives, excluding Slavery forever from Mexico, has the following cheering remarks:—

"The division which took place last night in the Locofoco party, when the proposition to prohibit slavery from ever being established in any territory to be acquired from Mexico, was the cause of much heart-burn and some hard words between the Northern and Southern Locos, and served to widen the breach which has been gradually forming between them during the present session. It was a most refreshing spectacle to behold the Representatives of New York and New England voting together for the first time in an age. Many of the prominent Locos of the North did not hesitate to declare that they would never again vote to add one foot of slave territory to the United States; that it was the purpose of the South to rule the North, but that it should not be done."

What does it amount towards freeing the slaves,

to secure the few runaways that may accrue themselves on board our northern ships, laying the captains liable to imprisonment and our vessels to seizure, to pay for them. There is no philanthropy held out towards our ship-masters who may be innocently caught with a secreted slave; but it is very philanthropic to steal the property of our southern neighbors, and have our white citizens imprisoned in exchange. I do not envy your feelings, to promulgate such a creed. But to return to your remarks, "I am the only person who would have advised sending the slave back"—if you will do me the favor to be on Change, my day, from half-past one to two o'clock, I will take the voice of those assembled, to ascertain if I am the only one. If I mistake not, you will find the response of five to one, that they would have done likewise, placed in a similar situation. Until you do this, or make some other demonstration of your error, I shall consider you a libeller.

I am respectfully,

JNO. H. PEARSON.

Boston, Sept. 11, 1846.

Editors of the Liberator.

I cleared at your port on the 9th, and sailed on the 10th of August, in command of the brig Ottoman, for Boston. Seven days ago, a mulatto slave was found secreted in the fore peak, I kept a look-out at the mast-head, in the hope of finding some vessel by which to send him back, but unfortunately did not succeed; kept on my way, and arrived at Boston light at 2 on the morning of the 24th. Here I placed the runaway on board of a pilot-boat for safe keeping till 4 A. M., the next day, when I arrived from town according to agreement, and took the darkey in my boat, which contained, besides myself, a trusty friend, a boy of sixteen and his mother. I was to be at the wharf in town, I was to wait the boat Niagara, to sail next day for New Orleans. That night an entirely gale commenced, and next day no Niagara came. Unable to weather it any longer in the lower harbor, I kept her away for Spectacle Island. There, as it looked would have it, while taking "a drop of consolation" at the hotel, the negro gave me the slip, and with the boat sailed for South Boston Point; post haste we followed in another boat, but he landed about ten minutes ahead. We took after him, through cornfields and over fences, till finally, after a chase of two miles, I secured him just as he reached the bridge. Accusing him of theft, I marched him, arm in arm, towards the Point, followed by a crowd of men and boys—a friend came up with a team, when I drove to the Point, and we took to our boats and were off.

The news of the escape and capture spread through the city—officers were despatched in all directions—\$100 reward was offered for the 'kidnapper-captain and pirate-boat Warren.' That night we lay at anchor under Lovell's Island—the next morning we were dived not venture far. Out of water and provisions, I beat down to the outer island in the harbor, (an uninhabited pile of barren rocks,) landed with the darkey and boy, and sent my companions to town for supplies and another boat, while we remained hid in the gullies of the rocks. They returned at night with "Visitors," the fastest sailors that I have seen, and so hotly were they pursued in town, that the only refreshments they were enabled to obtain were gin and crackers, and on these we subsisted during the remainder of the expedition. We now stood for sea, and waited for the Niagara till 2 P. M., the next day, (the 12th,) when she came out in tow of a steamer. I put him on board as the steamer's crew, giving Capt. Hannum's name, and the whole affair. No sooner did I get the boat than I discovered a steamer lurking directly for us. Knowing she could close but one, I steered a course opposite to the Niagara, till the steamer came up and ordered me to heave to; this for some time I refused to do, wishing to delay them as long as possible, in order to give the Niagara a chance to get clear. Bayonets glistened in all parts of the steamer, and there were every line, crying out, "Run him down!" Fire into him! After this was hushed, and I had brought them to terms of civility, I have to, and received on board two officers, who examined the craft; not finding the objects of their search, they went on board the steamer, and put off for the Niagara, and I wasted too much time with me—the Niagara was well out to sea, with a fine breeze. The abolitionists, after chasing her a few miles, became sea-sick, and commenced casting up their accounts; the balance was in favor of returning home, and back they went, to wreak their vengeance on your humble servant—humble enough, God knows, though I am a fugitive from the law.

Stigmatised as a slave-stealer at the South—branded as a kidnapper at the North—my situation is any thing but enviable. The journals here are bitter against me, and accuse me of interested motives. On the contrary, with a hundred dollars reward against me, I have been obliged to spend a like sum in order to re-ship the negro to his master. J. H. Pearson, Esq., a merchant of this city, well known for his integrity, is the owner of the Niagara and Ottoman, and sanctions my proceedings. This is my lengthy story; lay it before your readers, that they may know we are not all abolitionists, and that the reputation of our beautiful city may not suffer through their disgraceful proceedings.

this city, or not be satisfied money paid will be returned. state that he has permission to Gentlemen of this city, for etal Operations have been per- mark that he has had several business, having been employ- lishment of Dr. N. C. Keep, Dental Plate Work in that of (excepting that made by st half years—also the entire du two specimens of Dental Plat Merchants' Exchange, (and Emperor of Russia and the one exhibited at the late Exh- setta Charitable Association received a premium.

J. GUNN, SURG.

115 COURT CORNER OF

The subscriber will refer to Ladies from all kinds of Diseases, and may have years experience in and in the Dental Est and having made all Dr. D. K. Hitchcock (students,) for two an section and making Work exhibited at subsequently sent to Sultan of Turkey.) of the Magazine at Quincy Hall, w

